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BOOK REVIEWS AND NOTES.

WIE ICH WURDE WAS ICH WARD. Von *Julius Bahnsen*. Munich and Leipsic: Müller. 1905. Pp. lxxvii, 270.

Rudolf Louis, a friend and admirer of Julius Bahnsen, has edited an autobiography of this singular man, and accompanies it with an introduction in which are given the necessary data for an explanation of the author's significance. The book, however, is important mainly as a character study of a martyr of Prussian bureaucracy.

The editor, Rudolf Louis, calls Julius Bahnsen a philosopher, and we are far from grudging him this honor, if it may be considered as such, but the title is misleading, for the reader would expect a man of the type of Kant, Hegel or Spencer, or some one who has contributed toward the solution of philosophical or metaphysical problems. Bahnsen has done nothing of the kind. His contributions to philosophy are absolutely nil, but he is a philosopher in a broader sense. He is a thinker, a man of a contemplative disposition, who has pondered on his fate as well as his aspirations and surroundings. He was burning with ambition to do something for mankind, to be helpful to his fellow beings, especially his compatriots, and to have his ideals realized, but he has signally failed in this. Hence his life became a monotonous tragedy of a man forgotten, misjudged and ignored.

Rudolf Louis would lay the blame on the university professors who have silenced him, and thus cut off the arteries of his mental life; but the truth is that the university professors are quite innocent of his ill star, yet while it appears that the main fault was inherent in the character of the man himself, we would not say that the Prussian bureaucracy is free from blame. On the contrary, they should have been kinder toward him, and not have allowed an ingenious and aspiring man to wither in loneliness in a small town where he was deprived of the quickening spirit of sympathetic and congenial surroundings that would have helped to mature and educate this noble pessimist. Julius Bahnsen was an unfortunate character and his unhappy fate was predetermined by his own idiosyncrasies.

He was born in 1830 in Tondern in Schleswig, as the son of the principal of a teachers' seminary. He received the usual education, and when his little nation rebelled against the Danish yoke, he joined the Schleswig-Holstein company as a volunteer in 1849, and took part in its disastrous campaign, which ended in a lost battle and a shameful surrender. The participants, although formerly encouraged by Germany, were now exiled in 1851, and Bahnsen went to Tübingen to continue his studies as a philologist. At Tübingen

he took his degree as Doctor of Philosophy, but he did not feel at home among the Swabians. Though as a non-Prussian and an exile of Schleswig, he had the sympathy of his South German brethren, he felt the difference between the North and South German types too much not to look upon the Swabians as odd and uncongenial. In 1853 he accepted a position as tutor in Eutin-Schwartau; in 1854 he traveled to London; in 1855 to 1857 he taught in the private school at Altona. His favorite wish of settling in Oldenburg was not fulfilled. He applied for a position in the Gymnasium, but by one vote failed to be elected, and in 1858 he accepted an appointment as teacher at the Gymnasium at Anclam, Pomerania. If he found the Swabians uncongenial, he was more disappointed still in the Pomeranians, and he disliked especially the Prussian discipline, and the robust crudity of his Pomeranian colleagues as well as pupils. Under these circumstances he developed an anti-Prussian spirit which sought the salvation of Germany in a united empire, in which, however, every particular tribe should develop its own character and should be allowed to be itself.

His antipathy became more and more bitter and he was not a character to conceal his views, and so it was natural that both his colleagues and superiors were not favorably impressed with the Schleswig exile, and none of them tried to make him feel at home in his adopted country.

We must mention that Bahnsen had previously visited Schopenhauer mainly because his interest had been aroused by an unfavorable criticism of Schopenhauer's philosophy. We learn little of his interview with the great pessimist, and it seems that Schopenhauer's theoretical philosophy left no impression on Bahnsen, but the pessimism of the Frankfort philosopher agreed but too well with the misanthropy of the Schleswig exile, and his vain attempts to educate his pupils up to his own ideals, made him feel fully convinced that Schopenhauer's ideas of the unchangeableness of character were correct. His only work so far as we know in a properly philosophical or metaphysical line is an attempt at reconciling Schopenhauer's theory of the will with Hegel's dialectics. Not being known in university circles, however, his labors in this line were ignored while the author in his isolated position was not even afforded the salutary effect of friction by criticism.

As an educator and an observer of his surroundings Bahnsen concentrated his mind on a study of character, and published a series of essays on the subject under the title "Contributions to Characterology," which attracted some attention. But while his ability as an observer and thinker was recognized by his superiors, especially the ministerial counsellor, Ludwig Wiese, his sympathies with Schopenhauer could only make an unfavorable impression and branded him as an impracticable educator. Had he not himself acknowledged the impossibility of changing the character of his pupils by education? The result was that the counsellor after nine months wrote him a courteous letter, the real meaning of which, however, was written between the lines, which Bahnsen to his own disaster failed to understand. The counsellor expressed his view that he would find another sphere of life that would be more suitable for his talents. Bahnsen adds that it was in the power of the counsellor to afford him a more suitable occupation. He did not understand that a Prussian official was appointed to preserve the Prussian spirit of edu-

cation, and that the letter had gently hinted that Bahnsen might look for some position outside of Prussian educational institutions.

The opinion which the Prussian counsellor had formed of Bahnsen sealed his fate. It was transmitted to the authorities at Pomerania, and they executed the orders of the minister by transferring this dangerous man, who ventured to have views of his own in strict contradiction to Prussian notions, to a small town in a remote corner of farther Pomerania, where he received an appointment in a township gymnasium, depending entirely for his promotion on the will of a board of directors elected from the good citizens of the place. His promotion was not forthcoming, and his salary also remained small. An increase of salary had been promised him but it was not given, and when he appealed to the authorities they contended that they could not interfere with the local self-government of the place.

Bahnsen's lack of support on the part of the government was intentional. In fact we know from sources not contained in the book, and not known to Bahnsen and his friends, that they would have gladly discharged Bahnsen had they not preferred to avoid making a martyr of him, but to dwarf his spiritual growth and let his ambition die piecemeal of intellectual starvation. They have succeeded, and in reading over this unfortunate man's biography we ask the question whether he would have met with a better fate in life if he had left his uncongenial surroundings and sought another home in some other country. This is possible, but doubtful, for misanthropy was too integral a part of Bahnsen's character, and he was too proud to adapt himself to his surroundings.

As to his life at Lauenburg little remains to be said. He had married in 1863 Minnita Möller of Hamburg, but he lost her soon after the death of a baby girl in 1863. In Lauenburg he married the second time, Clara Hertzog, by whom he had four children, but this marriage was very unhappy and led finally to a divorce in 1874. No other reason was mentioned than incompatibility. In 1872 Bahnsen became acquainted with Hartmann, for whom he did some literary work, but while Bahnsen preserved his respect for Schopenhauer, he expressed a disdain for the philosopher of the unconscious, although in his enthusiasm he had called his third child Arthur Eduard Hartmann Bahnsen.

In Lauenburg he wrote different essays on "Will and Motive," 1870, (Stolp und Lauenburg i. P., H. Eschenhagen); "A Critical Discussion of the Hegel-Hartmann Evolutionism, Judged from the Standpoint of Schopenhauer," 1872, (Berlin: Carl Duncker); "A Contribution to the Philosophy of Language," 1877, (Leipsic: Wilhelm Wigand); "Mosaics and Silhouettes," 1877, (Leipsic: Otto Wigand); "The Tragic as the Law of the World and Humor as the Esthetic Form of Metaphysics," 1877, (Lauenburg, i. P.: F. Ferley); "Philosophy and Nationality," 1878, (Lauenburg i. P.: F. Ferley); "A Pessimist's Breviary, by an Initiate," 1879, (Berlin: Theobald Grieben), the first volume was published anonymously in 1879 and a second volume posthumously in 1882; "The Contradictions in Our Knowledge and in the Essence of the World," 1880, (Leipsic: Theobald Grieben); "Aphorisms of the Philosophy of Language, from the Standpoint of the Metaphysics of the Will," 1881, (Berlin: Theobald Grieben).

Bahnsen died on December 7, 1881, in his fifty-second year.

The title of the book is difficult to translate because the two words *wurde* and *ward* mean exactly the same thing, "became," and so are more than tautological, they are identical. It is characteristic of the odd idiosyncrasy of the man. The publishers have added Bahnsen's picture as a frontispiece, which helps to explain his unique personality.

THE MESSIANIC HOPE IN THE NEW TESTAMENT. By *Shailer Mathews*. Chicago: University Press. Price, \$2.50.

There is no doubt that Prof. Shailer Mathews of the University of Chicago is one of the ablest representatives of the school of higher Biblical criticism in this country. His recent work on *The Messianic Hope in the New Testament* is a valuable addition to theological literature along exegetical lines. The appearance of such thoughtful works as this written on a scientific historical basis by men of undoubted orthodoxy is the most hopeful indication of the time when the entire Christian Church will be purified of the primitive superstitious elements common to all nations in the childhood of their development, and will retain only such noble and inspiring truths as are in perfect accord with the broadening revelations of science; when it will recognize the kinship in thought of intelligent minds everywhere and of every affiliation. Special encouragement lies in the fact that this purification is coming from within the Church itself and that such scientific methods as this book represents not only are made use of by leaders of theological thought but are commended for practice to the many young students who in their turn are to influence the thought of a later generation.

The introductory chapter not only carries out its ostensible purpose of explaining the historical exegetical process which the author advocates for theological reconstruction, but also makes clear how far progressive Christian thinkers of to-day have advanced beyond a literal acceptance of the Scriptures. This deviation from the traditional interpretation is more general than we often realize. In speaking of the importance of separating the setting in which a thought is cast from its teaching, because people to-day do not think nor express themselves as they did in bygone centuries, Professor Mathews says: "How generally recognized this view has become in practical teaching may be seen in the abandonment of some of the most explicit directions of the New Testament on the ground that they were intended primarily and exclusively for Christians in some city like Corinth. Thus, for instance, few teachers would to-day assert that women should not speak in meetings, or that there was any divine regulation concerning the length of a Christian's hair. At the same time, these same teachers would assert that the general principles of orderly conduct and modest deportment which found expression in the apostle's directions to Græco-Roman Christians are as applicable to the Christians of to-day as to those of nineteen hundred years ago."

While thus repudiating the necessity of a word for word acceptance of the Bible, he believes the truth contained in it to be the object of revelation for he speaks of "criteria which shall enable one to distinguish the concepts and processes which conditioned the Biblical writers from the religious experience and truth which admittedly constitute the real substance of what we call revelation." These criteria are found in the popular concepts of Biblical times which, however, were not considered purely formal by those